# MINUTES

OF THE

## TWENTY-SIXTH ANNIVERSARY

OF THE

# Illinois Baptist Education

# SOCIETY,

UPPER ALTON, ILLINOIS,

JUNE 17, 1861.

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## Circular and Sermon on Ministerial Education.

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ALTON, ILLINOIS:
PRINTED AT THE TELEGRAPH JOB OFFICE.
1861.

Ill. Historical Survey

# ONE DIME!

Yes, one dime; only one dime per annum, from each member of our churches, would enable the Illinois Baptist Education Society to educate twice its present number of beneficiaries. And shall we have this small amount each year from every Baptist in the State? We ought to, and for these reasons: 1st. Because the work of ministerial education is one of vital mportance to our churches and to the world. As a general rule, churches do not prosper without pastors, nor do ministers become successful without an education; hence the prosperity of churches will usually be in proportion to the education of their ministers. We know, and rejoice in the fact, that God sometimes makes use of very poor preaching to accomplish great results; and sometimes prospers churches and saves souls without any immediate ministerial service; so also does He sometimes allow a quack doctor to blunder upon the right medicine for a sick patient, or heals the sick man without any medicine; but the general rule is, the more skillful the physician, the more certain the recovery of the patient. Why, then, should it not be so in the ministry, that the more skillful and learned the minister, other things being equal, the more successful he will be in building up churches and winning souls to Christ? And are not all our churches asking for educated pastors? Suppose your church were destitute of a pastor, would you not seek for an educated man, who could feed you with knowledge, and who could preach with acceptance to the people?

And is not God more honored by a workman that needeth not to be ashamed, than by one who is a novice? The care which the Great Head of the church bestowed upon the education of the Apostles; and the instructions and charges which PAUL gave to young ministers concerning their studies; these manifest very clearly the Divine estimate of the importance of ministerial education. 2nd. Again we ought to be able to secure a dime per annum from every Baptist in Illinois, because the Illinois Baptist Education Society is

eminently worthy of your patronage. Its past history entitles it to confidence and patronage. For more than a quarter of a century it has been patiently and vigorously prosecuting its benign work, and has been the means of improving the Baptist Ministry of the West to a very great extent. The economy with which its business is conducted, also, renders this Society pre-eminently worthy of the patronage of our churches. All its officers discharge their duties without salaries from the Society, and its Agent, Bro. Z. B. Lawson, generously donates most of his services, so that our expenses are reduced to the lowest possible amount. But there is another economical aspect of our affairs, to which we wish to call especial attention; and that has reference to the *place* where we educate our beneficiaries. This is Shurtleff College, Upper Alton. The College Board do not charge ministerial students any tuition. The only bills such students are required to pay the College, are for room-rent, $6 per year, and incidental expenses, $6 per year—in all *twelve dollars*. All that our Society pays its beneficiaries over and above these small bills, they have for board or clothing, and such necessary personal expenses. Now, suppose the student had to pay *fifty dollars* for tuition, and *fifteen dollars* for room-rent; there would be a difference in his College bills of *fifty-three* dollars—a sum sufficient to enable him to board himself in Shurtleff College a whole year and purchase his books also. Thus you perceive that our Society, by educating its beneficiaries in Shurtleff College, is doing the most good possible with the money you contribute to its treasury. There is also another thing connected with this Institution, which, in our estimation, is a matter of great importance; *all its Professors are Baptists*. It cannot admit of a doubt but that it is better for our rising ministry to be instructed by and associated with Teachers of their own denomination, rather than those of other denominations, or who are not Christians. Men's religious opinions form their moral characters, and determine their modes of worship; and the characters and examples of instructors do much towards moulding the characters and determining the aims of their pupils; and, therefore, we regard it a matter of very great importance that our rising Baptist Ministry should be educated by Baptist professors. And certainly Baptist students will find much more sympathy and encouragement with professors of their own denomination than they would with those of any other, or with those who are strangers to vital piety. How

could a Pedo-Baptist professor strive earnestly for the efficiency of a Baptist student, and pray for his success, when he knew that that efficiency would be directed against his own peculiar doctrines and his own denomination? He could not, unless he cared more for his own literary reputation than for his church relations and doctrines; and in that case his influence over his pupils would most certainly tend to wither up their piety and zeal for Christ.

We think, therefore, that both the character and the pecuniary advantages of the Institution in which we educate our young men ought to aid in establishing our claim upon the patronage of the Baptist churches of the great Northwest, especially those of our own State. 3d. Again, the peculiar circumstances of our times tend to establish our claims to your patronage. The civil war now raging in this country cannot but demoralize the people, and so render the demand for christian and ministerial influence more imperative than ever. In Missouri the war has already caused the suspension of the only Baptist College in the State, and has also virtually destroyed the only Baptist Education Society in the State; so that now we are called upon, in the providence of God, both to educate those who come from that State, and also to educate with these others also for that great State.

It seems evident from present indications that Missouri will very soon become a free State, so that upon the return of peace there will be a large immigration, which, together with the older settlers, will create a demand for a large number of educated, efficient ministers. We ought, therefore, to have a large "army of occupation," all ready to follow the indications of Divine Providence, and go in and take possession of the country in the name of our glorious Redeemer.

And we think that the result of this war in the whole extent of our country will be such as to increase the demand for an educated ministry. He whose right it is to reign is overturning, and will overturn, until his reign is extended over all. These times, therefore, call on the people of God for more faith and prayer and effort for the spread of the Gospel and the salvation of men. Strong in the faith of God, let us show ourselves, the churches, and the men for the times in which we live, by a vigorous prosecution of every christian enterprise committed to us. 4th. Finally, this dime plan recommends itself by its simplicity and feasibility. This plan is certainly practicable. It is easy. There is not a

church in the State, with or without a pastor, which is unable to raise one dime for each member, for ministerial edution, and that too, without interfering with the claims of any home interest. Take a church which has meetings only once a month, and the members might contribute five cents each, every monthly meeting, to constitute a benevolent fund to be equally divided between six different benevolent objects. This would make sixty cents from each member, and would furnish ample means for our various Societies at their present scale of expenditures. The various voluntary societies which abound in this country require their members to pay in their weekly or monthly dues, and thus keep a sufficient fund on hand to meet any demands which may be made upon them. And why shall not the children of light be as wise in their generation? If it be said that many of our churches are without pastors, we reply that these voluntary societies attend to the collection of dues among themselves, and why may not our church members do likewise? And are we not willing to do as much to promote the cause of Christ as they are to keep up their several organizations. We believe that our church members do love the cause of their blessed Savior more than any other cause on earth, and are willing to do more for it; and only need to have their benevolence and zeal properly cultivated and rightly directed.

This plan of regular collections for benevolent objects has the best of all sanctions in the Apostolic command to the church in Corinth to lay by in store, on the first day of the week, as God had prospered them. This alone should recommend the plan to us; but why may we not add that this makes such a plan *binding* upon us? And if we obey this command, we may expect and claim the blessing of God upon our labors and sacrifices, to crown them with success.

Now, brethren of the Baptist churches, into whose hands this circular may fall, will you not take hold of this matter and see to it, that your church sends us a collection averaging at least one dime per member, and as much more as convenient, for the aid of our beneficiaries? For your interest in the feeble churches of our land, which are as sheep without a shepherd; for your desire for the salvation of perishing sinners, whose attention can be arrested only by the voice of the living ministry; for your sympathy with these dear young brethren, who have forsaken all to follow Christ, and are now denying themselves of the comforts and

almost of the necessaries of life, in order to prosecute their studies; and above all, for the love of our common and blessed Savior, who has called them to His service, and who will reckon any favors shown to them as so much kindness done to himself; by all these tender and solemn considerations, we entreat you to aid us in the execution of this plan, and in prosecuting the work of ministerial education. Will you do this?

Contributions may be sent to Prof. Warren Leverett, Treasurer, Illinois Baptist Education Society, Upper Alton, Ill. We have now under our patronage eighteen beneficiaries, to whom we should be glad to be able to pay at least fifty dollars each; and there are many others in different parts of the country who are anxious to commence a course of study as soon as they can receive the requisite aid.

In behalf of the Board,

WASHINGTON LEVERETT,
CORRESPONDING SECRETARY.

P. S.—At this time there are evident indications of a revival of religion in the College among our students. A daily prayer meeting is maintained by them.

# SERMON.

## A Plea for an Educated Ministry.

MARK III. 14: "And He ordained twelve that they should be with Him and that He might send them forth to preach."

We believe that the New Testament is the all-sufficient and the only rule of faith and practice for Christian Churches.

The Old Testament is full of instruction for our edification and comfort, and is necessary to a perfect understanding of the New Testament; and it also contains general precepts given to man as man, and which are therefore of binding force through all time; but since the Old Testament Scriptures were completed several hundred years before the beginning of the gospel dispensation, we should not expect to find therein specific directions concerning Christian Churches. "All Scripture is given by inspiration of God, and is profitable for doctrine, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

And if it be true, as all Baptists believe, that the New Testament of our Lord and Saviour Jesus Christ, is the all-sufficient and the only rule of faith and practice for Christian Churches, then it follows as an inevitable conclusion, that there is neither the *necessity* nor the *liberty* for human legislation in organizing and regulating Christian Churches. Nor is there any necessity for an *authoritative interpretation* of the Scriptures, because our Saviour has promised to his disciples the Holy Spirit, to lead them into all truth, and to take of the things of Christ and show them unto them. Having, therefore, this blessed Spirit to guide and enlighten us in searching the Scriptures, we *need* no other and better guide; we *can* have no other true guide; and hence they who would substitute human authority and human opinions for the enlightening, warming, sanctifying guidance of the Holy Spirit, are guilty of profanely encroaching upon the Divine prerogative. And as the Holy Spirit is promised to

lead the disciples of Christ into all truth (religious truth) in proportion as they yield themselves to his direction, they will approach towards uniformity of religious faith and practice. As Baptists, our only bond of union is our common belief in one Lord, and one faith, one baptism; and our only hope for uniformity of practice in all that pertains to the prosperity of our Churches, is in the sufficiency of the Scriptures and the guidance of the Spirit.

We ought, therefore, in all our efforts to promote the interests of Christ's kingdom, first to search the Scriptures for the Divine plan, and then, having found this, to work in exact accordance with it. And especially in a matter which so intimately concerns the prosperity of our Churches, and the interests of the cause of Christ at large, as an increase of the number and efficiency of ministers of the gospel, it becomes us not to go beyond the word of the Lord, neither less nor more; and we are happy in the persuasion that the brethren who compose the Illinois Baptist Education Society, are directing their energies in accordance with the will of the Master.

Our text contains the germ of Christ's plan for increasing the *number* and *efficiency* of gospel ministers, and in the light of his subsequent history we see it sufficiently developed to be easy of apprehension.

I. The choice and calling of ministers belong exclusively to Jesus Christ. He went up into a mountain, and called unto him whom he would, and they came unto him, and he ordained twelve, that they should be with him and that he might send them forth to preach. As the Redeemer is King in Zion, it is his divine and sole prerogative to select and commission his own Ambassadors. Hence the apostle Paul says of himself and of Timothy, "Now then, we are Ambassadors for Chirst." The Churches are to recognize this Divine call, and by their testimony authenticate it to others. Our Education Society, receiving in good faith the testimony of the Churches to the calling and ability of young men whom they send to us, welcomes them as beneficiaries, and furnishes them with the means of prosecuting their preparatory studies. The second article of our Constitution is as follows: "The object of the Illinois Baptist Education Society shall be to aid in the pecuniary expenses of those brethren and those only who give evidence to the Churches of which they are members, that God designs them for the work of the ministry.'

It will be seen from this that our society does not make ministers, that it does not, by some patent right, high pressure process, convert the raw material into the manufactured article, but rather that it assists and encourages those who are already ministers, called of God and recommended by their Churches. For the characters and talents of these young ministers, the Churches are therefore chiefly responsible; while the responsibility of the Education Society is concerned mainly with the character and facilities of their instruction.

II. It also appears from the text, that Christ ordained or appointed the twelve Apostles *to be with him* before he sent them out to preach. They had been his disciples for a considerable time previous, but now he will have them with him constantly, that they may learn of him, and so become prepared for their life-work. The correctness of this view of the object of Christ in ordaining the twelve to be with him, is confirmed by the fact that the Apostles spent only a few months (probably about six) in preaching during Christ's public ministry and before the day of Pentecost. Following the chronology of Robinson's Harmony of the Gospels, it appears that the ordaining of the twelve was after the second Passover of Christ's public ministry, and that they returned to their master, and made a report of their labors previous to the third Passover. So that their public ministry must have continued through a period considerably less than one year.

On the supposition that the twelve Apostles became Christ's disciples, soon after his entrance upon his public ministry, and that they spent only about six months in publicly preaching the gospel before the death of Christ, it is quite certain that they were engaged for nearly three years in preparation for their subsequent ministry.

And it is stated by the Evangelist, that Christ and his Apostles went into a house; doubtless seeking the privacy of the house as being more suitable for the purpose of ministerial education. Here then we find a school for ministerial education. Jesus Christ was the Founder and the Teacher, the twelve Apostles were the students, some of whom were well advanced in years before beginning their studies, and the house of Simon Peter, in Capernaum, was the College building.

It appears that the course of instruction which Christ established for his Apostles, was somewhat as follows :—

1st. He took his Apostles with him, to witness his miracles, in order that these mighty works might confirm their own faith in him, and also that they might be qualified to bear witness of these things to the world, so that others might believe on Jesus through their word. (John xi. 7—15; Mark ix. 2.)

2d. He arranged them near to him on all occasions when he publicly instructed the multitude, so that they might hear every word that fell from his gracious lips. (Matt. v. 1.)

3d. He gave them private explanations of the parables, warnings, exhortations and prophecies which he uttered; and also gave them familiar lectures upon the Old Testament Scriptures. (Matt. xxiv. 3; Mark iv. 34.)

4th. He gave them opportunities of witnessing his course of conduct, not only in those things which pertained directly to the upbuilding of his kingdom, but also in his intercourse with society and with civil government; so that they had the full benefit of his example. (Luke xx. 25; John xi. 15.)

5th. He gave them such opportunities of intimate association with him, and placed himself in such immediate contact with their hearts, as to infuse into them his own Spirit of devotion, of love and zeal. (Luke xi. 1; John vi. 67; xiii. 5: also John xiii. 23.)

6th. But with all these opportunities, which they enjoyed for three years, they were not thoroughly furnished for their work. Accordingly the Lord directed them to tarry in Jerusalem until they were endowed with power from on high; and so when the day of Pentecost was fully come, he sent upon them the gift of the Holy Ghost, and communicated to them by miracle a knowledge of the languages of the Gentile nations. (Acts i. 4; also, ii. 4.)

Such, we believe, was essentially the course of instruction which the Apostles received from their Lord and ours.

And is not the example of the Great Head of the Church a sufficient warrant for founding Colleges and Seminaries for the education of ministers, and for encouraging those who have been called to preach the gospel to spend several years in preparation for their holy calling?

Our circumstances are so different from those of Christ and the Apostles, that we are obliged to pursue a different course to accomplish the same thing. A knowledge of different and foreign languages is quite necessary for the

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ministry of our times. But since this can no longer be obtained by miraculous gift, it must be secured by the slow and toilsome process of study in the schools. How can we preach to the heathen, unless we know their languages? How can we give the Bible to the nations unless we know the languages of the nations? But aside from this, there is another reason why our ministers should study the ancient languages, viz: the fact that the Scriptures were written in those ancient languages, which are foreign to us. No man can gain so accurate and thorough a knowledge of the Scriptures from translations as he can from the originals. Hence a knowledge of the ancient languages is very desirable for every minister, whether he expects to preach at home or abroad, or whether he expects to preach only, or to teach and translate the Scriptures.

And the minister needs a thorough education, not only to be able to read the Bible in its original tongues, but also for the sake of the development and discipline of mind which it imparts. The preacher needs to be a full man, with all his faculties cultivated in due proportions and to their utmost extent.

He must be able to comprehend great truths, and explain them in simple terms to others. He must be able to reason logically, so as to silence gainsayers. He must be eloquent in persuasion and earnest in appeals to the careless and wordly mind.

He must know enough of science and history to avoid such mistakes as would throw doubt upon his Scripture expositions; for if he appears to the people ignorant of these common things, they will believe him to be ignorant of the Scriptures also. Further; some of the fiercest attacks upon our holy religion have been made of late in the name and in the terms of science. The preacher should therefore be able to resist these enemies of the truth on their own ground and with their own weapons, and show to the world that all true science is the handmaid of religion, and that nature, as well as revelation, proclaims one only living and true God. Infidelity has crept into our schools and colleges and legislative halls, and even into pulpits; and now, in learned phrase, and pious mien, and sanctimonious tone, proclaims itself under the title of a "liberal Christianity." This transformed demon must be stripped of its borrowed robes of light, and exhibited in its true character, as an emissary of Satan, and a destroyer of souls.

And we also plead for a thorough and extensive education because this only will enable the minister of the gospel to meet the just demands of his profession. In our judgment, there is no profession which makes so constant and exhaustive demands upon a man's intellectual resources and abilities, as that of the Christian ministry. It is an easy thing for a traveling preacher to prepare a few good sermons, and produce the impression that he is an eloquent preacher, just as some men acquire the reputation of being rich by jingling a little loose change in their pockets. But settle a preacher as a pastor, where he will be required to preach two or three sermons a week to the same congregation, for years in succession, and he can retain and benefit his hearers only by the most diligent and vigorous use of a mind well developed and disciplined to thoroughness of research, originality of thought, logical reasoning, and fertility of invention, by previous preparatory studies. The force of these statements is not at all weakened by the fact that many of the pioneer preachers were eloquent, able and useful ministers, without such an education as we plead for. The times are different now; the circumstances of the churches are widely different from what they were a few years ago. Probably it is safe to say, that thirty years ago there was not a Baptist pastor of one church in the whole State of Illinois, nor a Baptist church able to sustain a pastor. The churches were small, and their members widely dispersed, and most of them held only monthly meetings, and then were often destitute of preaching. The preachers were many of them itinerants; others supplied two or three, or even four, churches. So that in either case, they had only two, or at the most, four new sermons a month to prepare. This would give time for sermons to grow out of their own experience and their Bible readings. So that, with less learning, less vigor, and less study than are now required, they were able to preach very good sermons. It should also be remembered, in forming our estimate of the character of the sermons of the earlier ministers, that their audiences were mostly unlearned men, whose relish for a sermon had been greatly increased by the want of any similar entertainment for a period of two or four weeks. If, therefore, we admit, as we do most gladly, and with a feeling of gratitude to God, and honor for our pioneer fathers in the ministry, that those noble men did preach effective sermons which were judged to be eloquent and able by the people of

their own times, without having enjoyed the privilege of an education; yet it does not follow that the preachers of our own day can preach what would be regarded by the people of our own times as even respectable sermons, without an extensive education.

Many of our churches are now able to sustain pastors, and anxious to settle them, that they may have constant preaching twice every Sabbath in the year, besides weekly lectures; and often daily preaching for several successive weeks each year. It is therefore very evident that this change in the condition and the demands of our churches requires a corresponding change in the intellectual character and acquirements of the ministry. Those who shall be the successful pastors of these churches, and make the pastoral relation permanent, must be thoroughly educated men; otherwise their "ponds will run out," as our fathers used to say, and then their congregations will run out, their churches decline, their salaries fail, and themselves, without shoes or scrip, setting forth to look for a "vacancy."

III. Finally, we have the example of Christ as to the manner of supporting his ministers while they are prosecuting their studies.

(*a*) Those who had been blessed by the gracious Redeemer ministered unto him of their substance. (Luke viii. 3.)

(*b*) For the care and disbursement of these pious contributions, Judas was appointed treasurer, and from this common treasury the Apostles were accustomed to draw funds for the purchase of necessaries for themselves and their Master. (John xiii. 29; iv. 8.)

We do not positively affirm it, and yet it appears quite evident from the Scripture narrative, that many of those who had been benefited by the power and mercy of Jesus, did of their own accord contribute of their substance for the support of the Apostles, without waiting to be solicited by an agent, or commanded by the Lord. And why should they not? They had received more than they could give. Some of them had been healed of diseases and infirmities, others had been dispossessed of Devils, and many had probably received the pardon of their sins, and an inheritance in the kingdom of Christ. It was but natural that they should make some grateful return to him from whom they had already received such blessings, and through whom they hoped for eternal life. And doubtless they were

desirous of having the Apostles thoroughly instructed in the doctrines of the gospel, the nature and laws of the kingdom of heaven, and in having them thoroughly imbued with the Spirit of their Lord and Master, so that they might successfully vindicate his character, and win multitudes of both Jews and Gentiles to his dominion of love and peace. Hence, they felt the propriety of making ample provision for their daily wants, by contributions to their treasury.

So we believe we have a safe and most worthy precedent in these facts, for the aim, the spirit, and the manner of conducting our Education Society. We have a common treasury from which disbursements are judiciously made to those young brethren who are the true successors of the Apostles, who, having forsaken their worldly business, have devoted themselves exclusively to the work of the gospel ministry, and are now engaged in their preparatory studies.

And we believe that the obligations of the Christians of our times to contribute to our funds is no less than that of those early friends of Jesus to minister to him and his Apostles. Have you not received as much from Christ as they had? Does not all you have belong to him? Are you not his stewards from whom he will require a strict account? Do you not owe him your very selves? Is it not through his atoning death that you hope for eternal life? True, Jesus is not now tabernacling in the flesh here on the earth, so as to need for himself your charities; but his disciples, his little ones, are here, and in them he may be fed and clothed: for said he, "Inasmuch as ye have done it unto one of the least of these my disciples, ye have done it unto me." For the love you bear the precious Savior; for your desire for the prosperity of his cause; for your sympathy with those young brethren in their self-denying efforts to prepare for the ministry; for your sympathy with the numerous churches of our land which are scattered as sheep without a shepherd for want of pastors; for your compassion for the perishing sinners who need to be pointed to the Lamb of God, for all these we entreat you to aid us in sustaining these young ministers while prosecuting their studies.

For securing an increase in the number of ministers of the gospel, our only means is prayer to the Great Head of the Church, from whom alone those gifts must come which

are needful for the edification of the church. This was his own direction, "The harvest is great but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." If the harvest was great then, how much greater is it now! The whole world is now open to Christian effort; and the proportion of gospel preachers to the number of souls is as one to millions. O, then, how fervent and constant ought to be the prayer, "Send forth laborers!"

Then it will be our duty to do all we can to increase the efficiency of those whom the Lord shall call to this work: for in the actual results of ministerial labors, to augment the efficiency of those already in the field, will be equivalent to an increase of laborers less thoroughly furnished for their work—just as one man with a sharp sickle can reap as much grain as two men with dull and rusty sickles.

Reader, what is your duty in regard to this good work of ministerial education? Will you give us your sympathy, your prayers, and your money? If so, address your prayers to God, and send your money to Prof. Warren Leverett, Treasurer of the Illinois Baptist Education Society, Upper Alton, Ill.; that your prayers and your alms may go up together as a memorial before God. This cause should take precedence of others, because it is fundamental. In order to prosecute successfully the Missionary enterprise, or the Bible cause, there must be strong Churches; and in order to have strong, efficient Churches, there must be educated Pastors for those Churches. Is not, therefore, this work, in which our Education Society is engaged, fundamental, and should it not claim the precedence over others, if all cannot have their demands fully met?

May God give you wisdom and grace, to do your whole duty in aiding us in prosecuting this noble and Christ-like enterprise. Amen.

# ABSTRACT OF MINUTES

*Of the Twenty-Sixth Annual Meeting of the Illinois Baptist Education Society—held at Upper Alton, June 25th and 26th, 1861.*

JUNE 25th—2½ O'CLOCK, P. M.

The Society convened in the Baptist Church-house—President READ in the Chair.

After singing and prayer, the Annual Sermon was preached by Rev. ROBERT BOYD, of Chicago.

The Society then proceeded to the transaction of business, the Secretary being absent, Prof. E. MARSH was appointed Secretary *pro tempore*.

An unfinished Report of the Board was read, and referred to the Board for completion.

Names of brethren present, constituting themselves members for the coming year, were enrolled.

The Treasurer's Report was read, and referred to the Auditors.

The following resolution was adopted, viz:

That the Secretary be requested to prepare a synopsis of the doings of this Society from its origin—embracing the amount of funds contributed, number of young men aided, number now engaged in the ministry, and the number deceased—and that this synopsis, with the sermon published in the Society's Report for 1859, be published for sale and distribution during the coming year.

JUNE 26th—8 O CLOCK. A. M.

Society convened pursuant to adjournment.

After devotional exercises, WARREN LEVERETT was appointed Secretary *pro tem*.

The Committee appointed at the last annual meeting to correspond with the Female Education Society connected with the Chicago University, reported through President READ. After remarks by several members, the Report was adopted.

The following resolution was then adopted, viz:

That this Society postpone all further action in relation to a change in the Constitution.

Adjourned.

# TREASURER'S REPORT.

*The Illinois Baptist Education Society,*

*in account with* WARREN LEVERETT, *Treas'r.*

| 1860 | | | RECEIVED. | |
|---|---|---|---|---|
| July | 9 | ...Balance in Treasury | | $ 22 |
| " | 10 | ...From W. H. Briggs, interest on Minister's and Teacher's Fund | | 10 00 |
| " | 11 | " Harrison Thompson, by S. Hart | | 2 00 |
| Sept. | 22 | " Greenville Baptist Church | | 5 50 |
| " | 24 | " Edwardsville Baptist Association, by Wm. B. Smith | | 3 00 |
| " | 24 | " W. J. Roseberry, $2; N. H. Flanagin, $1 | | 3 00 |
| Oct. | 8 | " Z. B. Lawson, his donation | | 100 00 |
| " | 22 | " J. O. Fisk, by D. Read, $1; Delavan Baptist Church, by Mr. Pratt, $4 | | 5 00 |
| Nov. | 5 | " Melvin Jameson | | 2 00 |
| " | 27 | " D. Read, $36; Z. B. Lawson, his donation, $48 05 | | 84 05 |
| " | 27 | " W. W. Watson, $5; L. Piggot, 50c; George Silvers, $2; Cash $1, by Z. B. Lawson | | 8 50 |
| " | 27 | " T. S. Lowe, $1; Wm. T. Beekman, $5; Lewis Barrow, $2; Dr. Gibson, $1, by Z. B. Lawson | | 9 00 |
| " | 27 | " Berlin Church, $6; Mrs. McCormick, $1; Jesse Hammer, $1, by Z. B. Lawson | | 8 00 |
| " | 27 | " Warren Leverett | | 2 00 |
| Dec. | 26 | " Shurtleff College, amount of term bills due from beneficiaries | | 770 00 |
| 1861 | | | | |
| Jan. | 9 | " H. E. Hayner, donation for two months to January 1st inst. by H. N. Kendall | | 50 00 |
| " | 22 | " First Baptist Church, Springfield, including $3 from Mrs. Brown, by D Read | | 25 00 |
| " | 22 | " Second Baptist Church, Springfield, including $2 from M. Gregory and $5 from J. Hays and family, by D. Read | | 31 00 |
| " | 22 | " Mrs. E. G. Miner and other ladies of Winchester Baptist Church, box of clothing valued at | | 20 00 |
| Feb. | 4 | " H. E. Hayner, for January, by H. N. Kendall | | 25 00 |
| " | 4 | " W. C. Waters, $1; Michael Sells, $2; Wm. J. Bates, $2; Thos. Etter, $1, by Z. B. Lawson | | 6 00 |
| " | 4 | " Samuel Loveless, $1; Sparta Church, $6 45; L. A. C. Brown, $2; by Z. B. Lawson | | 9 45 |
| " | 4 | " J. B. Campbell, $2; Mary Campbell, $2; J. A. Cook, $1, by Z. B. Lawson | | 5 00 |
| " | 11 | " Mr. Thompson, by Jacob Stelle | | 5 00 |
| " | 22 | " Johnson's Grove Church, DeKalb Co., by D. Read | | 3 00 |
| March | 1 | " H. E. Hayner, for February, by H. N. Kendall | | 25 00 |
| " | 6 | " Prof. E. Marsh, avails of lectures | | 2 45 |
| " | 17 | " H. E. Hayner, by H. N. Kendall | | 25 00 |
| April | 4 | " Winchester Baptist Church, by D. Read | | 12 70 |
| " | 14 | " Upper Alton Baptist Church | | 16 75 |
| " | 19 | " H. E. Hayner, by H. N. Kendall | | 25 00 |
| " | 27 | " Upper Alton Baptist Ladies' Sewing Society, A. E. Howes, Treasurer | | 10 20 |
| May | 3 | " Delevan Baptist Church, by D. Read | | 3 00 |
| " | 18 | " H. E. Hayner, by H. N. Kendall | | 25 00 |
| June | 4 | " Jonathan Huggins, annual contribution, by Z. B. Lawson | | 12 00 |
| " | 17 | " Jerseyville Baptist Church, by D. Read | | 6 40 |
| " | 24 | " H. E. Hayner, by H. N. Kendall | | 25 00 |
| " | 25 | " S. M. Osgood, $2; J. L. Blair, $2 | | 4 00 |
| " | 25 | " J. C. Maple, $5; Sarah E. Maple, $5, towards constituting Mrs. Sarah E. Maple a life member | | 10 00 |
| " | 27 | " George Silvers | | 2 00 |
| | | Total | | $1,396 22 |

PAID.

| | | | | |
|---|---|---|---|---|
| 1860 | | | | |
| Aug. | 2 | Paid | beneficiaries | $ 2 00 |
| Sept. | 18 | " | " | 11 00 |
| " | 24 | " | " | 2 50 |
| " | 27 | " | " | 5 50 |
| Oct. | 1 | " | " | 3 00 |
| " | 8 | " | Z. B. Lawson, agent | 100 00 |
| " | 22 | " | T. W. Ustick, for printing | 12 00 |
| Nov. | 8 | " | beneficiaries | 1 00 |
| " | 17 | " | " | 2 00 |
| Dec. | 13 | " | " | 4 75 |
| " | 26 | " | Term bills of beneficiaries | 770 00 |
| " | 27 | " | Z. B. Lawson, balance due | 97 80 |
| 1861 | | | | |
| Jan. | 10 | " | Beneficiaries | 50 00 |
| " | 22 | " | " | 6 00 |
| " | 22 | " | D. Read, traveling expenses | 5 00 |
| " | 23 | " | Box of Clothing to Beneficiaries | 20 00 |
| " | 23 | " | Beneficiaries | 45 00 |
| Feb. | 5 | " | " | 15 00 |
| " | 5 | " | T. W. Ustick, printing | 12 00 |
| " | 7 | " | Beneficiaries | 20 00 |
| " | 11 | " | Z. B. Lawson, travelling expenses | 4 45 |
| March | 2 | " | Beneficiaries | 19 00 |
| " | 4 | " | " | 9 00 |
| " | 18 | " | " | 26 50 |
| " | 26 | " | " | 5 00 |
| April | 16 | " | " | 8 00 |
| " | 19 | " | " | 25 00 |
| " | 27 | " | " | 12 00 |
| May | 2 | " | " | 5 00 |
| " | 18 | " | " | 15 00 |
| " | 20 | " | " | 10 00 |
| June | 3 | " | " | 5 00 |
| " | 5 | " | " | 10 00 |
| " | 25 | " | " | 45 62 |
| " | 25 | " | Loss on depreciated Money | 3 10 |
| " | 27 | " | Balance in Treasury | 9 00 |
| | | | Total | $1,396 22 |

# LIFE DIRECTORS OF THE SOCIETY.

ELIJAH GROVE, Quincy,
H. E. HAYNER, Alton;
Z. B. LAWSON, Chesterfield;
C. F. HOWE, Litchfield;
Pres. D. READ, Upper Alton.

# LIFE MEMBERS.

C. GILL,
D. B. GALE.
A. B. MOREAN,
WM. K. MORRISON,
O. L. CASTLE,
WASHINGTON BARNHURST,
LUKE DALLIARD,
H. N. KENDALL,
H. J. EDDYN,
HIRAM POWERS,
WM. B. SMITH,
W. HENDERSON,
N. W. MINER,
J. C. MILLER,
T. S. LOWE,
N. KINNE.

# ANNUAL MEMBERS FOR 1860-61.

HARRISON THOMPSON,
W. J. ROSEBERRY,
MELVIN JAMESON,
DANIEL READ,
WASHINGTON LEVERETT,
WARREN LEVERETT,
H. E. HAYNER,
M. GREGORY.
J. HAYS,
MR. THOMPSON.
E. MARSH, Jr.,
O. HOWES,
H. N. KENDALL,
JONATHAN HUGGINS.
GEORGE SILVERS.
MRS. BROWN,
S. M. OSGOOD,
J. L. BLAIR,
J. C. MAPLE,
SARAH E. MAPLE,
W. W. WATSON,
WM. L. BEEKMAN,
LEWIS BARROW,
MICHAEL SELLS,
WM. J. BATES,
J. B. CAMPBELL,
MARY CAMPBELL.
L. A. C. BROWN,
Z. B. LAWSON.

# SHURTLEFF COLLEGE.

This flourishing seat of learning is situated in Upper Alton, Ill., and, as we believe, possesses many superior advantages for acquiring a thorough education.

1st. It is easy of access from all parts of Illinois, from Eastern Missouri, and Southern Iowa, the numerous Railroads centering here, and the River, affording speedy and convenient accomodations for travel.

2d. It is one of the most healthy locations in the whole Valley of the Mississippi. The College is situated about two miles from the River, on high rolling land, has a large and beautiful campus, affording ample play-grounds, on one part of which is a magnificent grove of native forest trees; is far enough South to be free from the cold winds of the Lakes, and which are so likely to scatter the seeds of consumption, and far enough North to be free from the fever-breeding miasma of the Savannahs of the South. The climate is salubrious, the Summers not oppressive, the Winters very mild.

3d. In point of economy, it is believed that our College is very favorably located for students of small means. Our tuition is, in the English Preparatory Department, only $21 per annum; in the Classical Preparatory, only $24; and in the Collegiate, only $30. Board can be had in good families for $2 per week, and we believe it much better for young men to be thus under family influence than to be herded together in a large Boarding Hall. Wood can be had for $3 50 per cord. Our situation is such that young men can dress plainly and perform a considerable amount of manual labor, and yet be respected and honored.

4th. We have a Scientific Course for those who do not wish to study the Classics. This includes all the Mathematics and the English Studies of the full course. In both Departments, the aim of the Faculty is to give thorough discipline of mind, as well as to communicate the most extensive knowledge.

5th. We have an able, efficient, and experienced Faculty, who have succeeded in establishing a rigid discipline in every department of the College, and who have at the same time won the affections and confidence of all students and friends of the Institution.

6th. We have a good Library, a good Chemical and Philosophical Apparatus, and there are connected with the College two Literary Societies and one Society for Moral and Religious Inquiry, and under their management is one of the best Reading Rooms to be found in any College in the United States.

7th. Upper Alton is a Rural town, free from the temptations to vice which abound in all our large towns and cities, has an intelligent and moral Society, and contains three Evangelical Churches, either of which students may attend.

8th. Besides the regular courses of Lectures in the College, arrangements have been made with eminent Ministers to deliver Theological Lectures for the special benefit of students who have the Ministry in view.

9th. All Ministerial Students, approved as such by their Churches, and by the Faculty, receive tuition free.

For further particulars we refer you to the Annual Catalogue, or to the President, Rev. D. READ, who will cheerfully give any information desired.

E. MARSH,
H. N. DENDALL,
J. L. BLAIR. } *Ex. Committee.*

UPPER ALTON, *October*, 1861.